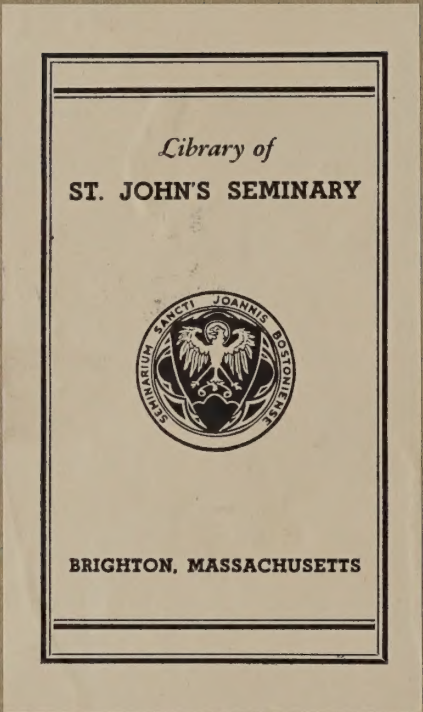


BDJRN_NL
BX
801
.C353
v.7
(1900-01)



LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON MASS

THE REVIEW.

By ARTHUR PREUSS.

Published Weekly at \$2.00 a Year,
(Foreign \$2.50) Payable in Advance.

Entered at the Post Office at St. Louis, Mo.,
as second class matter, in August, 1896.

Editor's Address:--3460 Itaska St.
Telephone: (Bell) Carondelet 104 m.

TABLE OF CONTENTS.

Page.	
289	(1) Notes and Remarks. The Passing of the "Nationality Question." (Arthur Preuss.)
290	(2) The University of Pennsylvania's Expedition in Babylonia. "Our Immigrants and Ourselves."
291	(3) The Words of the Wise. War and the Mob Spirit.
292	(4) The Reform of the Breviary. (Arthur Preuss.) The Reasonableness of the Church's Position on Cremation. Boers and Acadians. (Rev. J. F. Meifuss.)
293	(5) Catholics in Political Life. (Arthur Preuss.) A Medical Religious Confraternity. Catholics and the Administration. (A. P.) Catholic Federation Conference. (Arthur Preuss.)
294	(6) The Stage:—The Lesson of a Modern Play- wright's Life. Open Column:—A Town of Large Families. (Rev. Thomas Fassbind.)—An Anecdote of Prof. Mommson. (Dr. F. X. Ess.) Music:—The Eucharistic Congress and Church Music. (Amicus.)—"Alice Maria." (A.) Contemporary Record:—Our Army in the Phil- ippines.—The Constitutional Status of the Philippines.—The Chinese Situation.
295	(7) Religious World. Exchange Comment. (Arthur Preuss.) Education:—New Public-School Fads.—Catholic Society Federation and Sectarianism in the Public Schools. (Arthur Preuss.)
296	(8) Literature:—Current Literary Notes. (Arthur Preuss.)

NOTES AND REMARKS.

St. Patrick's decree and over a hundred years to the contrary, snakes have been found in Ireland. Two specimens of the ring reptile have been discovered at Bray. The entire country is horrified. The serpents immediately paid the penalty of death, and their skins, it is said, will be kept in a national museum as curiosities. The Irish press maintains that the reptiles were imported by Englishmen. The announcement has caused a great stir among the people and especially among those who are admirers of the Saint who, the legend says, struck his crozier in the ground and banished all serpents from his isle.—*San Francisco Monitor*, Nov. 24th.

Another Socialistic colony, the Christian Commonwealth in Muscogee County, Ga., passed out of existence last Tuesday, and its one thousand acres of land and the improvements thereon went into the hands of the highest bidder. The colony was founded on Socialistic principles in Feb. 1898, and at first seemed likely to succeed. But with its growth in numbers, trouble began. It was found that about one-fifth of the members failed to do their proper share of the work. A majority voted to expel them. The drones resisted and dragged the matter into the courts. A season of poor crops followed and gave the Commonwealth its death-blow.

THE PASSING OF THE "NATIONALITY QUESTION."

To the daily *Opinion Publique* of Worcester, Mass., belongs the credit of being the most conservative and prudent among the French-Canadian Catholic papers published in this country. We have noted this fact on various occasions. The latest instance in point was the publication of a fake press despatch, distorting Bishop Eis' order prescribing English sermons at early mass in all the churches of the Marquette Diocese, into "an Americanizing ukase" forbidding the use of any language except English. While nearly all of our French-Canadian exchanges published in New England, made this obvious fake the text for more or less violent and unbecoming diatribes (cfr., e. g., *L'Etoile*, of Lowell, edition of Nov. 24th), the *Opinion Publique* waited until it had ascertained from THE REVIEW the real import of Msgr. Eis' circular, and then expressed the following judicious view:

"In view of these facts, Msgr. Eis' decree can not be counted among the attempts at parforce Americanization by far too common in certain dioceses of the East, which, if we are not much mistaken, have quite the opposite effect from that intended by their authors. For assimilation is unavoidable—of this fact the circular of Bishop Eis is not the first proof—; but between the natural and progressive assimilation which may prove beneficial, and an exaggerated, arbitrary, forced, and inevitably pernicious Americanisation, there is an abyss which no bishop can ever attempt to bridge if he has at heart his episcopal charge and is truly a shepherd of souls." (*Opinion Publique*, daily edition of Nov. 28th.)

It is because they do not fully realize this essential distinction between natural and beneficent assimilation and parforce Americanization, that our French-Canadian brethren periodically commit serious blunders, which injure their cause in the eyes of impartial observers. The North Brookfield trouble shows that it is to a large extent their own fault if they are not treated with that delicate consideration which they claim and, aside from their impetuosity, fully deserve.

We take this opportunity to draw their attention to a lesson which the German Catholics of the United States have learned,—we fear, almost too late.

When it was urged, a number of years ago, by farseeing priests and laymen, that in German churches and parish schools there be sermons and catechetical instruction also in the English language, the opposition came from the most ardent champions of the German cause. Americanization was the scarecrow.

[Latterly, the necessity of introducing English preaching and catechism in the German congregations, especially of the large cities, has made itself so strongly felt that even the old-time protesters concede it is the only method to save these parishes. The Irish parishes—English-speaking parishes in this country are hardly more—are largely being fed by the German congregations. One of

our friends was told in Rome lately, by high authority, that an amalgamation of parishes must in time be made in the U. S.

Yet when, a few years ago, Cincinnati German pastors asked for permission to preach English, they were refused. In several dioceses the prohibition has passed into tacit law, though fortunately, as yet it is no universal statute.

The logic of events inexorably points to the conclusion contained in the following passage from a letter we recently received from a well-informed German American Catholic: "It is sad to reflect that what our fathers built with such great sacrifices, will eventually turn out to be what, half a century ago, Archbishop Kenrick called 'chapels of ease.'"

THE REVIEW has always recognized how closely faith is bound up with language; it has maintained and defended, and still maintains and defends, the right of Catholic congregations to be served by pastors fully conversant with their mother-tongue, and, if possible, belonging to their nationality. But three patent and indisputable facts have essentially changed what is known as the nationality question, during the last decade. The first of these facts is the falling-off in immigration and the consequent decrease in the number of American Catholics whose mother-tongue is not English; the second is that the descendants of the immigrants not only learn English, but prefer and demand to hear it in their churches; the third, that the amalgamation of all the parishes in this country, long a natural and legitimate desire of the Roman authorities, is more forcibly pressed upon us from year to year by an inexorable process of evolution.

For these reasons, and others which we can not now enter into, it is the conviction of the best and most clear-sighted German bishops, priests, and clergymen the land over, that the interests of the Church at large and of the various, originally non-English-speaking nationalities in particular, require that the "nationality question" be silenced and a strong, concerted, and prudent effort made to hold the young generation on whom the future depends together by means of the common bond of the English language, which is their mother-tongue just as much and as truly as the idiom brought across the sea by their forbears, but mostly lost to the second and third generation either through deplorable neglect or the irresistible assimilating force of English, which is and will remain "the language of the country."

What the experience of other nationalities in this line is, we have not sufficient data to determine; but our German clergy now appear to be almost unanimous in the view that it is not so much the transition from the parental mother-tongue to the easily learned and familiar English, but the transition from the German system of pastoration to that in vogue in the purely English-speaking parishes of this country, which estranges young German Americans from the faith.

We have never before spoken so plainly on this delicate and exceedingly difficult

subject; we have done it to-day to benefit our Canadian brethren and because we consider it expedient for the welfare of souls; and whatever discussion may spring therefrom will, we sincerely hope and pray, be inspired and penetrated by that sublime principle of the Church that not language or nationality but *salus animarum* is *suprema lex*.

ARTHUR PREUSS.

The University of Pennsylvania's Expedition in Babylonia.

The daily papers have printed so much sensational tommyrot about Prof. Hilprecht's expedition in Babylonia and its astonishing results, that we think we shall do our readers a service by extracting from the first and only authorized statement made by him since his return, for the *Independent* (Nov. 15th), the most interesting and remarkable passages.

Prof. Hermann V. Hilprecht is a Doctor of philosophy, divinity, and laws and Director and Professor of semitic philology in the University of Pennsylvania, whose late expedition at the ruins of Nippur he conducted and just brought to a close. Here the marrow of his article:

The latest campaign of the University of Pennsylvania, at Nippur, in Babylonia, which has just concluded, began in the late summer of 1898.

In sharp contrast with the troubles which the first and third expeditions encountered in their dealings with the Arabs, the work we did at Nippur during the last campaign was free from all molestation. The Affej Arabs, in whose territory the large mounds of Nippur are situated, were under the complete control of the Turkish government.

The plan which I had outlined with Mr. E. W. Clark, the experienced chairman of the Committee of Exploration, with the full approval of all the members, was, if possible, to determine these points:

First. The precise extent of the pre-Sargonic settlement at ancient Nippur—that is, to determine whether, outside of the Temple of Bel and the eastern line of fortification—where numerous relics of the earliest period of Babylonian civilization had been previously found—trails could be discovered which would allow us to infer the relative position which Old Nippur held in the earliest period of Babylonian history.

Second. The precise character of the Temple of Bel during the whole period preceding King Ur-Gur, of Ur, who reigned about 2700 B. C. Hitherto we believed generally, on the basis of former reports, that Ur-Gur introduced the stage-tower, a form characteristic of Babylonian temples.

Third. The precise boundaries and extent of the territory enclosed in the old city walls, and the course of the latter so far as they were not discernible above ground.

Fourth. The location of one or more of the great city gates of Nippur, so frequently mentioned in the later Babylonian inscriptions previously unearthed.

Fifth. The age, extent, and exact character of a public building which we had discovered during our first campaign, and which had been partly excavated by the second expedition. Its prominent feature was a colon-

nade that had attracted considerable attention.

Sixth. The distinguishing feature in the modes of burial during the different periods of Babylonian history.

Seventh. The position and character of the Temple library, which, since my first ride over the mounds of Nippur in February, 1889, I had consistently declared was buried in the most southern group of the large assemblage of mounds on the eastern side of the old, and now dry, bed of the Shatt-en-Nil, separating the Temple and its appendages from the rest of the city.

And I, personally, in addition to the determination of these points, undertook to study all types and forms of pottery which the expedition's labors should disclose, with a view to finding laws for the classification and determination of the ages of the many vases that, so far, we had been unable to ascribe to any period with a reasonable degree of certainty.

While I must reserve for the committee which furnished so liberally the means that made possible the great work accomplished, the first official information of the detailed results that have accrued to science and to history, and of the methods by which they were obtained, I feel at liberty to state that our most sanguine expectations have been realized.

We know that the Nippur of the fifth and fourth millennium had practically the same extent as the Nippur of the days of Artaxerxes and Darius. We have proved the correctness of my theory concerning the Temple library by finding it at the spot where for twelve years I knew it would be unearthed. Nearly 90,000 documents have been taken from its rooms and shelves. We have found convincing evidence that the stage-tower I have referred to as introduced by Ur-Gur, existed in Babylonia long before the old Sumerian race was conquered by the invading Semites. I have determined that the large building bearing the colonnade was not a creation of the Cassite Kings, who ruled Babylonia from about 1700 to 1100 B. C., as was stated on the authority of the second expedition. It was constructed about one thousand years later, near 300 B. C.

We have not only solved the problems we set ourselves on the beginning, but we have made many discoveries having an important bearing upon the topography and history of ancient Nippur and upon the religious ideas and the customs of the daily life of the Babylonian people. In view of the leading role which Nippur played as a religious and political center in early Babylonia, before it was succeeded by Babylon as the metropolis of the country, it goes without saying that the historical data we have found and the many new facts we have determined will materially affect our knowledge of all Babylonia and of the highly civilized conditions which obtained at 4000 B. C. and for many ages previously. In what degree history, literature, and the religion of these ancient peoples are affected, I can not for the present disclose.

"OUR IMMIGRANTS AND OURSELVES."

Many of us in this country have been unfortunate in our ancestors. The responsibility of their migrating to this country, after a certain period, attaches itself to us as a reproach, and we have been sitting in its shadow ever since. The light of respectability is permitted to shine on us only in proportion as the dark spot fades from our family history.

Consolation, however, has come to us of late, out of New England, where race superstition lingers longer than elsewhere, and it is conveyed in the pages of the *Atlantic Monthly* for October. The article on "Our Immigrants and Ourselves" is not only comforting but most valuable for its admissions. But the *Atlantic* offering such a treasure is a Greek with a gift. The gift is good, but the Greek is a subject of doubt. Nevertheless, it may be a belated attempt at another of those benevolent assimilations so much in vogue at present. If the brown men of the East are going to be adopted, perhaps the rest of us who are men without a country may be admitted into the brotherhood of the nation.

Miss Claghorne, who writes about "Our Immigrants and Ourselves," deals with the subject in a just and kindly manner. Her name suggests itself as a guarantee that there is no Celtic or Teutonic bias in her conclusions.

The first colonists, she reminds us, in spite of the glamour that imagination has thrown around the Mayflower and other conveyances which, it might be remarked, had but indifferent cabin accommodations, were after all only immigrants. Their coming seriously inconvenienced "the natives of those days." Though loud in their professions of piety, they were lavish in the use of gunpowder, just as their descendants on the frontiers to-day, and though very abstemious in the matter of honest enjoyment, were generous in potations to a degree that makes their posterity grieve. But very inconsequently these first arrivals transmitted a feeling of distrust of all subsequent unfortunates who, following their example, migrate to these shores to better their condition in life.

"It is unhappily too true," says the writer, "that on their first landing here some of the poor immigrants of our days are not all that one would wish them to be; they do not assimilate rapidly with the conditions of the country and are sometimes found in conflict with law and order." But, in the first place, they have the example of the immigrant pilgrims of the past, and of our own native frontiersmen at the present time. The lonely foreigner who finds himself without friends, without family, and without means in the desert of our great cities—for deserts they are to him in spite of all their tall buildings and the heartless whirl of commerce—is just as likely to be as independent of the law which he knows nothing of, as the cowboy on the plains when he comes in contact with the natives, or the gold digger in the camp when struggling with his fellow-adventurers for the hasty acquisition of a fortune.

But this does not last long. As soon as they are joined by their families the change is effected. "The fast-coming children of these foreigners are not only so many sharp little goads to industry, and silken but strong bridles to passion in the parent, but they are the most active and effective agents in the process of assimilating the immigrant family to its surroundings."

The Germans are a case in point.

"When they came here in '48, they created as much consternation in the minds of the people as the anarchist and communist of to-day. Atheist, Sabbath-breaker, drunkard, social outlaw, were a few of the choice epithets lavished on them. All that is changed, and they are regarded as the most reliable and conservative citizens of the Republic to-day."

So also for the Irish. "Their condition in their country previous to the first great movement hitherward was, according to a French writer, worse than that of the North American Indian in his wigwam. What could be expected from this unhappy race, ground down to such degradation by their oppressors, except poverty, ignorance, and vice? "To-day," says this unimpassioned and wise critic, "the Irish element, both foreign and native born, has arisen as a whole, almost entirely from the low social and industrial grade it entered on its first arrival, and is now to be found in all grades above up to the very highest. There are not wanting indications that they will succeed even better."

What is true for these two races, is true also for the others that make up the immigrant classes. "Not only are they not conspicuous above 'native Americans' in the commission of crime, but are already affording the greatest and most solid assurance for the stability of our country's institutions."

The first reason of this latter assertion has been already given, viz., the love of family life which characterizes the immigrant. Where that does not exist, ruin must come upon the State, for the nation is built on the family. This ought to be a serious subject of consideration for our native Americans who object to families.

Secondly, "The highly organised communities from which they are drawn have, through centuries, drilled their citizens into habits of obedience, respect for law, for authority, for their knowledge, for their leader. These traits are somewhat obliterated by contact with us, but they remain as the foundation of character in the immigrant, and are precious possessions for any country."

Added to these are the habits of thrift which is often used as a reproach against them—but which our native American is sadly in need of learning—and a docility which is sometimes regarded as servility, but which is nothing else than reverence for the authority of those to whom the welfare of the State is entrusted.

It is quite surprising also to hear from a New England writer that "the presence of these foreigners has produced a growth of religious toleration that our ancestors praised in theory, but in practice knew very little about." This declaration dispels the common delusion that our alleged religious toleration springs from the broadmindedness of the American people. History shows that the very contrary is the fact. The "native American" has always been a persecutor of religion that was not his own, and has manifested his disposition in deeds of violence that were a disgrace and a sorrow to his country.

Addressing herself to certain accusations against our foreign population, she presents some considerations that the injudicious and hasty would do well to ponder.

Thus it is a favorite pastime of the newspaper scribe to call the attention of our law-abiding people to the recklessness of life which characterizes our Italian immigrant classes. Certainly the outbreaks of their violent natures are to be deplored, though they

are easily explained in a people who have been robbed of the benefits of all religious restraint by the politicians of their unhappy country; but while condemning their lawlessness, we should not forget our own, as we most commonly do. Thus, recently, "while all the newspapers of the land were execrating all Italiaps indiscriminately for the assassination of their King, which was the work only of a few desperadoes, and was deplored by all the people, the wires were hot with the accounts of our own Judge Lynch and his exploits, native riots, midnight mobs and wild bursts of murderous frenzy that are tokens of a state of anarchy brought about by our own people and as bad as any foreign agitator could plan for."

This is strong language, but it will have little effect, we fear, in letting the light into certain minds.

Then there is the matter of political corruption, of which the Irish are supposed to be guilty. "Those who ascribe it," says Miss Claghorne, "to the influx of degraded and ignorant foreigners have never read the history of their own country. Legislative and administrative blackmail and peculation are a time-honored inheritance from colonial days. Bribery and violence at elections are found as early as the elections themselves. The spoils system was inaugurated before the beginning of the century, and owes to native talent the long and loving elaboration that has brought it to its present intricacy and comprehensive completeness."

After insisting that the foreign element can not lay claim to the monopoly of political corruption, and that, on the contrary, the political combinations which are manned and officered by the native Americans are bolder, more unscrupulous, and more comprehensive in evil designs, she makes this other startling declaration, viz., "that as those of foreign extraction are safer morally, they seem to be safer intellectually on economic questions."

"The most American parts of our country to-day are those that are most tainted with financial heresy, and the most American periods of our history, the Colonial, the Revolutionary, and the period of Western expansion, are the periods of the worst financial vagaries. The foreign vote, taking it all in all, has always been fairly sound on financial questions and has more than once in doubtful crises saved us from the consequences of our own mistaken theories."

All this seems quite revolutionary, and we almost wonder if we read aright. Think of it! The foreign element conspicuous for its docility, obedience, thrift, domestic purity, political honesty, intellectual orthodoxy in social questions, and the habit of saving us from the consequences of our economic follies! Is she an American who writes this? and should there not be an Inquisition established in Boston to incarcerate her for such unpatriotic heresies?—December *Messenger of the Sacred Heart*.

THE WORDS OF THE WISE.

In his recent report on conditions in the Philippines, General MacArthur makes a few remarks which are calculated to bewilder the average reader. The "adhesive principle" of the insurrection, he thinks, comes from "ethnological homogeneity" which leads men to respond to "consanguinous leadership." This is a philosophical way of speaking of what in

ordinary conversation is called "national spirit."

The liking for long words is characteristic of many scientific men and philosophers. For instance, when the translator of Ribot's "Psychology" tries to say that when we are very happy we forget our surroundings, he puts it this way: "Intense enjoyment produces a momentary unity of consciousness."

The late George J. Romanes, the most noted of the recent British followers of Darwin, loved to juggle with words that were too heavy for any man, not a linguistic acrobat, to handle. He would write glibly of the "undifferentiated idio-plasm of the first ontogenetic stage." The natural sciences lend themselves most readily to such a system of words. In his "Primary Factors of Organic Evolution" Prof. Cope tells his readers that "in the first case, that of the human elbow, the cubitus was luxated posteriorly, so that the humeral condyles articulate with the ulna, anterior to the coronoid process."

If the student, in his reading, comes across the word "idiodyctylae" and turns to the dictionary he finds that it is "a group of oscine passerine birds related to the crows." At least he understands what a crow is. A study of the shellfish shows that the rhopalodinae are a "family of diplostomidean holothurians, having a flask-shaped body." One comes on the familiar "flask-shaped body" with great relief.

The study of moral science, President Patton of Princeton reassuringly says, may be pursued by two methods—the idiopsychological and the heteropsychological. It is a pity that the teleological is left out. But possibly the other two will do. "The leading characteristic of parallelism in all genetic series of nautiloids," remarks Prof. Hyatt in the *American Naturalist*, in an off-hand way, "is a tendency toward closer coiling and greater involution in the more specialized forms of each separate series and a correlative increase in the profundity of the impressed zone." A person might be inclined to doubt this if it were not so cogently expressed. But such a sentence fairly compels the unlearned reader to surrender on the spot.

Herbert Spencer's definition of evolution has always attracted attention. In his "First Principles" he declares that it is "an integration of matter and concomitant dissipation of motion; during which the matter passes from an indifferent incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." Possibly such definitions as this explain why a word to the wise is sufficient. It might properly be if it were as long as Mr. Spencer's.

WAR AND THE MOB SPIRIT.

No one who has introduced a change in the constitution of a state, Machiavelli tells us, need expect to stop it at his will or regulate it according to his pleasure. Those philanthropists who have lately been recommending war as a means of grace, are now in a way to be convinced of the truth of this aphorism. Their code of morality recognises war as a proper means of promoting humanity and propagating virtue. The ultimate end being the progress and happiness of the human race, the slaughter of a number of individuals, the outrage of their most sacred feelings, the destruction of their most cherished

possessions, although intrinsically deplorable measures, become sanctified by their high purpose. In the same way the prosperity of our own country is an end sufficient to justify any war in which she engages, and the passions of hatred and envy and revenge and greed and cruelty and lust, which arouse and which are aroused by war, lose the reprehensible character which is attributed to them in time of peace.

Many recent occurrences should convince the world of what it might have been long ago convinced, that it is impossible to maintain different standards of righteousness for nations and for individuals. If our moralists are determined to justify bloodshed by national forces, and revenge for insults to national authorities and emblems, they can not make the populace comprehend that revenge is an evil passion and that bloodshed is sinful. It takes an accomplished casuist to feel righteously revengeful when he thinks of the blowing up of the Maine, or the killing of an American by a Chinese mob, while he maintains an attitude of Christian patience concerning his own private wrongs. Such refinements are quite beyond the grasp of common people. When they are taught that it is right to kill a number of Spanish peasants, forced to bear arms by conscription, in retaliation for the destruction of the Maine, they cheerfully accept the doctrine, and they immediately extend it. They say that it applies to private as well as public morals, and in this country the negro race is now bearing the brunt of the application. White men in the Southern States heard with joy the declaration of Northern clergymen that dark people were inferior beings and incapable of self-government, and these declarations are everywhere bearing fruit.

The burning of a negro boy at the stake in Colorado, not by a mob, but by an orderly assemblage of citizens; the horrible barbarities inflicted on the Chinese by the troops of the "civilized" powers; the excesses of the London populace on the return of the soldiers from South Africa; these are illustrations of the natural effect of stirring up the spirit of war. It is absurd to suppose that soldiers in battle maintain the calm attitude of the sheriff who hangs a convict or of the judge who sentences him to execution. We have before us an Iowa paper (the *Decorah Public Opinion*, of November 14th), containing a letter written by a young soldier in the Philippines to his mother. He describes an action in which he took part, and says that he and his companions killed 120 negroes. "We never left one alive. If one was wounded we would run our bayonets through him. There was nothing but dead negroes all around us." After the battle this brave fellow and his comrades burnt the neighboring town, looted the Presidency house, dropped a few tears over the grave of one of their company, and received high praise from their commander for their behavior. There is nothing in this story but the ordinary incident of warfare; nothing in the moral attitude of the writer of it that is not necessitated by war; nothing, we must add, in the effect on the heart and conscience of the mother who read it, which is not the natural result of war.

No doubt those benevolent people who encouraged their rulers to involve the country in war in the interests of humanity, are now condemning the torture of the negro malefactor in Colorado. The men who inflicted this torture will not be affected by such reproofs. They will retort, if they think it worth their

while, that their proceedings were as deliberate as those of the American Congress when it declared war against Spain. They will say to the argument that the law should have taken its course and justice be done without violence, that Congress would not wait for arbitration with Spain, and was commended for its refusal to delay by many of the clergy. To the reproach that the punishment inflicted was unusually cruel, they will reply with the question whether it is any worse than the sufferings of the Filipinos at the hands of our troops, or the torments which the Chinese have endured from the soldiers of the Christian Powers. And they will add that the negro malefactor was quite as inferior to a white man as is a Chinaman or a Filipino, and that such condigna punishment is the only means of elevating a degraded race.

There are signs that our militant philanthropists are somewhat disconcerted at the ebullition of evil passions which the "imperial" policy has occasioned. The London *Spectator* expressed chagrin that the populace of London should glorify England's military success by an orgy of drunkenness and insult. Lord Rosebery, as we have observed, doubts if men of inferior physical frame and weak morality are equal to the requirements of empire. But the mischief has been done. The rising generation has been taught to glorify war, to exult in conquest, to look down on alien races as inferior beings. To persuade this generation that God has made of one flesh all the nations of the earth will be a hard task; much harder than would have been supposed three years ago.—N. Y. *Evening Post*, Nov. 20th.

THE REFORM OF THE BREVIARY.

The thoroughly conservative and zealous Bishop of Annecy, France, Msgr. Isoard, with several of whose timely writings the readers of THE REVIEW have been made acquainted by Father Meifuss, has lately published a brochure of twenty-three pages on the Roman Breviary and its revision ("*Le Saint Bréviaire et son avenir.*" Paris, Lethielleux, 1900), which Rev. Dr. Charles Maignen, of Pere Hecker fame, reviews in *La Vérité Française* of Nov. 17th.

The growing number of offices for newly canonized Saints will sooner or later necessitate a reform of the Breviary. Msgr. Isoard points out that already now there are only a few days left throughout the year which have not either a duplex or semi-duplex office, since, strangely enough, of late all newly canonized Saints are given offices of the duplex rite, while some of the greater Saints of former ages have only a simplex.

Bishop Isoard proposes a radical remedy, which has the advantage of re-establishing the weekly recitation of the Psalter, so dear to the heart of the Church, while it respects at the same time as much as possible the liturgical work of the last few centuries. It is to simplify all the double and semi-double offices of the Saints, so that the recitation of the officium simplex, so rare at present, would be interrupted only by the feastdays of Our Lord, the Blessed Virgin Mary, and those Saints who now have an office of the double-major type. For this purpose it would be necessary to shorten the lessons of the second nocturn, which are so brief for the ancient and so lengthy for most of the modern Saints.

It may be objected that this whole ques-

tion is one which belongs solely to the Holy See and need not be brought before the public. Msgr. Isoard responds very justly that it is not forbidden to provoke a movement in favor of a reform of the Breviary; that petitions for this purpose can be sent to the Pope by bishops and priests; and that thoroughly practical amendments, which are in conformity with the spirit of the Church, will surely find favor with the authorities. He is satisfied that the reform advocated by him will render the recitation of the Breviary more profitable and attractive, by enabling the clergy to say the Psalter more frequently. The Commune Confessorum, now of such frequent occurrence, involves a constant reiteration of the same Psalms, while most of the other offices occur but rarely. It is well known that the recitation of the Psalms is the prayer par excellence.

Dr. Maignen, while withholding his opinion on the value and feasibility of the Bishop's plan, confidently hopes that the discussion thereof will lead to a more general and intelligent appreciation of the importance and beauty of the liturgical prayers, and thus prove of distinct service to the Church and benefit the souls of the faithful.

ARTHUR PREUSS.

THE REASONABLENESS OF THE CHURCH'S POSITION ON CREMATION.

Modern science certainly is iconoclastic. Almost as astonishing as many scientific discoveries is the free-and-easy way in which men of science abandon theories that no one was allowed to oppose when first formulated.

When the cremation craze began, it was asserted in the most positive terms that graveyards pollute the air and are a constant menace to public health. The opponents of cremation were ridiculed, and the action of the Holy See in forbidding all members of the Church to will or bequeath their bodies to be burned, was characterized as opposition to science.

Now comes a learned man, writing in the *Quarterly Review* and quoting the testimony of other learned men, who declares that resolution of the body by the agency of the earth to which we commit it, is the natural and innocuous method. "Earth is the most potent disinfectant known."

There are, of course, eventualities in which cremation is a necessity; but everyone knows that necessity has no law. The Church never legislates against circumstances.—*Ave Maria*, No. 21.

BOERS AND ACADIANS.

England is doing to-day in South Africa what more than a hundred years ago it did in Canada. The peaceful people of Acadia, by His Majesty's orders, were robbed of all their belongings, transported to other lands, and yet were expected to remain faithful subjects of the English crown.

Longfellow's "Evangeline" is just now interesting reading. Longfellow makes the English commander say to the good people of Grand-Pre:

"You are convened this day," he said, "by His Majesty's orders, Clement and kind has he been; but how you have answered his kindness,

Let your own hearts reply! To my natural make and my temper
Painful the task is I do, which to you I know must be grievous.
Yet must I bow and obey, and deliver the will of our monarch;
Namely, that all your lands, and dwellings, and cattle of all kinds,
Forfeited be to the crown; and that you yourselves from this province
Be transported to other lands. God grant you may dwell there
Ever as faithful subjects, a happy and peaceful people!
Prisoners now I declare you; for such is His Majesty's pleasure."

And what the commander thus rudely announced, was still more rudely executed by the English soldiery. The poor people were packed on vessels, parents separated from their children, husbands from their wives. And before they sailed they saw their village on fire. But for the soothing words of the priest there would have been riot and bloodshed. It was a heartrending spectacle that Longfellow called "without an example in story."

John Bull of the past is John Bull of today. The same is repeated by the English in the South African Republics, with this difference that there is no Father Felician to teach the Boers that Christian prayer: "Father, forgive them!" Revenge is on the lips of Boer, man, woman or child, and the end of the war is not yet. J. F. MEIPIUSS.

CATHOLICS IN POLITICAL LIFE.

Congressman Fitzgerald, of Boston, will not be a member of the next Congress. He announced early in the year his determination not to seek re-election. The Catholic press is unanimous in regretting this decision on his part, as it rightly regarded him as one of the most useful and industrious members of the lower House. The *Boston Republic* (Nov. 24th) assures us that his successor, Hon. Joseph A. Conry, may be relied upon to continue the good work upon Mr. Fitzgerald's lines. He, too, is a Catholic of fine ability and excellent character. Boston has also returned Hon. Henry F. Napheon, a Catholic member, by a plurality twice as large as he received two years ago.

Fitzgerald, such was the impression we had of him, would have been the man to form in Congress the nucleus of a Catholic group. It is discouraging that such men usually disappear from public life after a brief if useful career. It is mostly the prevailing corruption which drives them back into the safer channels of private life. We had an example of this in a smaller way in the case of the late John J. Ganahl,—"honest John"—who, after one term in the St. Louis City Council, was so thoroughly disgusted and disheartened that he would not under any consideration accept a renomination to a body in which he had done gallant and invaluable service to the cause of justice and political purity.

And yet, if our public life is to be raised to a higher level, good men will have to go into politics—and stay in!

ARTHUR PREUSS.

A MEDICAL RELIGIOUS CONFRATERNITY.

Medical men from various parts of France belonging to the Confraternity of St. Luke, St. Cosmas, and St. Damian, met recently in the chapel dedicated to these saints in the Church of the National Vow. St. Luke is known in Holy Scripture as "the most dear physician," St. Cosmas and St. Damian were brothers, "eminent for their skill in physic," who were born in Syria and educated in Arabia, and who practiced their profession with wonderful success. They were zealous Christians, and finally were martyred for the faith. Their names are immortalized in the canon of the Mass.

The first president of this medical religious association named in their honor was the late Rev. Dr. Fernand, who, when more than fifty years of age, entered the priesthood, after having won for himself as a physician the memorable tribute of praise, that he "tended with infinite care men's souls as well as their bodies." The "Asile St. Raphael" in Paris is due to his efforts. At the recent gathering of this very noticeable confraternity, a sketch of his admirable life was given, and the holy sacrifice of the Mass was celebrated by Monsignor Foussagrivi, of the Catholic Club of the Luxembourg. Every physician present received Holy Communion; the act of consecration to the Sacred Heart was read by a medical man, named Dr. Gourand; and the physicians renewed their consecration to the Heart of the Great Physician, the God-Man Jesus Christ, Who went about doing good and healing them that were diseased.—*S. H. Review*, Nov. 24th.

Catholics and the Administration.

The Washington correspondent of the *N. Y. Freeman's Journal* (Nov. 24th) submits these "facts for apologists of the administration to ponder over."

"It is true that a distinguished Catholic layman was tendered a seat upon the Paris Commission. The circumstances made his acceptance impossible. This distinguished Catholic was selected by the President, although the gentleman was ignorant that his name was under discussion for the honor. At the suggestion of certain politicians it was determined to proffer him this honor. He was a Democrat, and occupies a position as a jurist unrivaled almost in the land. This distinguished Catholic refused the honor of serving as a commissioner to negotiate terms of peace with Spain upon the following grounds: He would be a minority member of the Commission. His acts would be watched and scrutinized not only by his party associates, but also by his co-religionists. The majority of the Commission was proceeding to its work with positive instructions, against which it would be useless to vote or urge argument. Moreover, this distinguished Catholic and able lawyer very promptly informed the messengers of the President that it was beneath his dignity as a lawyer and jurist to serve upon a commission presided over by Judge William R. Day, of Ohio. Judge Day was an unknown lawyer, whom the exigencies of politics had raised out of his class, and it was impossible to recognize him as of sufficient importance to preside over such a solemn tribunal....

"After the refusal of the peace commissionership the relations between the President and the distinguished jurist and Catholic were strained. It happened, however, that he was a guest at one of the official functions at the White House. President McKinley approached this Catholic gentleman and very engagingly informed him that it was contemplated to confer a great honor upon Catholics by the appointment of a distinguished prelate of that faith as a member of The Hague Commission. The suggestion was made in a manner to elicit the opinion of the gentleman addressed. It was promptly forthcoming. The President was informed that if he intended to pay a political debt to an Archbishop who had labored strenuously for the election of the Republican candidate, there was no doubt that his fellow Republicans would be much gratified; but there was a distinction to be drawn between paying a political debt and signalling and honoring the Catholic citizens of the nation. If the President desired to appoint a Catholic upon The Hague Commission, Cardinal Gibbons was the proper man to select if the object were to honor Catholicism. The President did not relish this plain statement of the case; and from time to time it was given out by those close to him that Archbishop Ireland had become an impossible quantity for the honor."

We have no means of knowing how much truth, if any, there is in these interesting statements, and record them here merely "*a titre de curiosité*." Why they should constitute a very strong argument against Mr. McKinley, we, though not in any sense "apologists of the administration," fail to perceive.

A. P.

CATHOLIC FEDERATION CONFERENCE.

Delegates from various Catholic organizations in the United States met on Thanksgiving Day at the Fifth Avenue Hotel, New York, for the purpose of discussing plans for a federation among the various bodies they represent.

The meeting was purely a preliminary one. We are not informed how many delegates attended it. At its conclusion it was announced that a committee of ten, with Thomas P. McKenna, of Long Branch, N. J., as chairman, had been appointed to draft the plans and scope of the proposed federation and report to a convention to be held in Cincinnati on May 7th, 1901. A committee on organization, with Congressman Fitzgerald, of Boston, as chairman, was also appointed.

We venture to think it would have been a wiser move to adopt Bishop Messmer's program as a preliminary basis, to be submitted for debate to every Catholic society in the land, and then hold another conference in January or February, to ascertain the sentiment of the various organizations.

As it is, we hope the two preliminary committees will be guided in their preparatory work by wise counsels and above all by a pure zeal for the honor of God and the advancement of His Holy Church.

ARTHUR PREUSS.

The *Providence Visitor* (Nov. 24th) says it prefers "a little robust superstition to that altogether unlovely brand of Catholicism which is close akin to unfaith. Better the excess than the defect; better the more than the less."

THE STAGE.

THE LESSON OF A MODERN PLAYWRIGHT'S LIFE.

The collapse and early death of the playwright, Charles Hoyt, at an age when he should have been in his prime, offers another illustration of the fatal influence of certain conditions in which the modern ambitious American with his nervous temperament occasionally places himself. Mr. Hoyt originally had a keen mind and many of his early farces were written in a vein of satire that denoted unusual faculties of perception and observation. Had he limited himself to work of this class and given proper care to his own physical and moral condition, he might have lived long and gone far. Instead he sought to meet what he considered to be a demand for plays which should be not clever, but merely "spicy" and suggestive. The box-office records, particularly in New York, have indicated the existence of such a demand, and in so far as some of Mr. Hoyt's later plays met it, his work deteriorated and both plays and playwright seem to have undergone the process of degeneration together. It is possible that his mental collapse would have come, no matter what line of work he had restricted himself to, but there is at least some warrant for the belief that in his case mental degeneration and the wilful misuse of his talents bore some relation of effect and cause.

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

A TOWN OF LARGE FAMILIES.

TO THE EDITOR OF THE REVIEW.—Sir:

In a recent issue of your valuable paper there was an article regarding Schaller, Iowa, which claims to be the banner town of the country in the matter of possessing the greatest number of small families. Your remarks on this boastful claim were exactly to the point.

In contrast with this town of small families let me give you a specimen of a town of large families. St. Nicholas, Minn., has a population of about 100 families, among them one with twelve children, five with eleven children each, four with ten children each, two with nine, ten with eight, eleven with seven, ten with six, and twelve with five children each. The rest are nearly all couples that have not been married long. There is only one family without children—to their great regret.

This is a German Catholic settlement, and we are ready to wager a hundred to one that our people are happier and more contented and at least just as prosperous as the people of Schaller, Ia.

THOMAS FASSBIND, PASTOR.
ST. NICHOLAS, MINN.

AN ANECDOTE OF PROF. MOMMSEN.

TO THE EDITOR OF THE REVIEW.—Sir:

The incident related on page six of No. 35 of THE REVIEW reminds me of the following

anecdote, which I heard told as a historical fact at the University of Halle, Germany, in 1882.

Prof. Mommsen, the famous Berlin historian, lived in Charlottenburg, one of the suburbs, and walked into the city every morning when he had to lecture in the University. One morning, about eleven o'clock, he met some little girls who were just coming from school. Their dresses were so dirty that even the learned Professor, who was habitually absorbed in deepest thought, could not help noticing it. He addressed the untidiest one of the children, took her hand and chidingly said: "Are you not ashamed, child, to stroll around the streets in such a condition? You must have fine parents, indeed! Tell me, who are they?" The little girl answered with a roguish smile: "My Papa is Professor Mommsen!"

Dr. F. X. Ess.

W. SOMERVILLE, MASS.

MUSIC.

THE EUCHARISTIC CONGRESS AND CHURCH MUSIC.

TO THE EDITOR OF THE REVIEW.—Sir:

The *Emmanuel* publishes in its November number the program of the forthcoming Eucharistic Congress. Permit me to call your attention and that of the large number of priests who read your paper, to a point that has been overlooked. The program makes reference to even the smallest violations of the rubrics, in order that the Blessed Sacrament may receive due honor. The neglected point is Church music. Is the Blessed Eucharist ever more flagrantly dishonored than when the temple of the Most High is degraded to the level of a theatre by indecent singing and organ-playing? It seems to me it would be eminently proper to give some attention to this important matter by impressing it on the reverend clergy and the choir-singers that there are ecclesiastical regulations also with regard to Church music.

FORTH SMITH, ARK.

AMICUS.

"ALICE MARIA."

The following musical accident occurred in one of our prominent city churches a few days ago. An Ave Maria was commenced by a young lady member of the choir: "Alice" (and after a little hesitation) "Maria, gratia plena," etc.

The ludicrous lapse was caused by the fact that the singer commenced to render the English words of that composition, instead of the Latin ones which had been arranged for it by the organist. It was the melody, "Alice, where art thou?"—a common, worthless, love-sick ditty.

A.

CONTEMPORARY RECORD.

OUR ARMY IN THE PHILIPPINES.

Our volunteers in the Philippines will have to be disbanded within a few months, and Congress will have to provide for a sufficient military force to carry on and end the war.

From the way the matter is discussed in a portion of the press, one might think that the new army would spring from the ground on the passage of the law for its creation. Recruiting, clothing, arming, drilling, disciplining, officering, transporting—all these questions are ignored as if they were but the task

of a day. It would by no means be surprising if Senator Elkins' compromise should prove to be the only practical measure.

Whatever action Congress finally takes, it should in any case refuse to adopt the plan of fixing a minimum, and giving the President the right to call out more men until a maximum figure is reached. It has no shadow of right to abdicate its constitutional duty to "raise and support armies," still less to evade the responsibility by shifting it on the President, which means on the men who stand behind him. We do not believe that the people, as a whole, favor a large standing army, but whether they do or not, their approval will best be won by straightforward and open methods and not by misleading subterfuges. Everbody knows, too, that the true way to get out of this army difficulty is the path of honor as well. A declaration to the Filipinos similar to our congressional promise to the Cubans would solve every problem and enable the United States army to return to its peace footing at once.

THE CHINESE SITUATION.

The Chinese Minister occupies a delicate position in this country. The situation is almost unparalleled, for while hostilities have undeniably taken place between the armies of China and the United States, pacific relations have been superficially at least, maintained between the two governments. War has existed *de facto*, and in one sense *de jure*, but the conditions have been so peculiar that its existence has not been diplomatically recognised. Hence the Chinese Minister was not recalled or dismissed, and it is simple justice to say that his conduct has been not only irreproachable, but in the highest degree praiseworthy. He would have been entirely justified in keeping silence and avoiding publicity; but the character of his utterances is such as to fully justify his speaking. The address which he recently delivered at Philadelphia contains as good an account of the Chinese situation as has anywhere appeared, and his explanation of the causes which brought on the outbreak, brings us probably as near the truth as we shall ever get. We can but admire the judicial impartiality and lucid reasoning with which this representative of a people which we call barbarous states their case. He does not defend the savage excesses of the Boxers, but he shows that these excesses were not unprovoked, and indirectly suggests how their repetition may be prevented. Matthew Arnold once commented on the "modern" style in which Thucydides wrote history, meaning that he displayed calmness and rationality. Whether we can now regard this as a modern trait or no, Minister Wu certainly displays it.

According to the statements of this authority, hatred of foreigners is a comparatively recent development in China. Formerly, the Chinese did not hate them, but treated them with kindness and consideration. The change is due to a number of causes, and we trust that our government will not assume that the course of the [Christian Powers toward the Chinese has been blameless. Is it not true that foreigners have sometimes ruthlessly disregarded Chinese customs and manners, that difficulties thus arising resulted in wars, and that in order to make peace China had to grant extraordinary privileges and pay heavy indemnities? The Chinese Minister generously acknowledges the good done by Christian missionaries; but can we deny that some of them, especially Protestant ministers, have been indiscreet in their condemnation of

beliefs and practices which the Chinese hold sacred? Is it false that some foreigners have taken advantage of their exemption from the administration of justice, and have treated Chinese coolies with great cruelty? Has the language of the foreign press regarding not only the government, but also the people of China, been on the whole calculated to impress them with the justice and moderation of foreign demands? These questions should be taken to heart by the American people, and they should insist that in the exaction of indemnities from the Chinese people on account of the barbarity or weakness of some of its rulers, our own shortcomings should not be forgotten.

THE CONSTITUTIONAL STATUS OF THE PHILIPPINES.

It was stated in this paper a few weeks ago that the U. S. Supreme Court would soon have to pass on the constitutional status of the Philippine Islands.

The case before the Court involving the scope of the Constitution, is that of an American soldier named Pepke, who, having been honorably discharged in the Philippines, returned to this country, bringing with him fourteen diamond rings, which were seized by a customs officer for non-payment of duty.

Pepke's attorneys argue:

1. That by the treaty of peace between the United States and Spain the Philippine Islands became a part of the United States, that both government and citizens of the United States entered the islands under the authority of the Constitution, and with their respective rights defined, and that the government can exercise no power over the personal property of a citizen beyond what the Constitution confers, or lawfully deny any right which it has reserved to him;

2. That, being a part of the United States, the Philippine Islands are subject to the provisions of the Constitution giving Congress power to legislate exclusively over the district adopted as the seat of government of the United States and over "places purchased by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines," etc.; and also of the clauses forbidding taxes or duties on exports from any State, preference to the ports of one State over those of another, and the levy of duties upon vessels passing from one State to another; there being nothing differently stipulated in the treaty with the respect to commerce; and

3. That the President of the United States has no legislative power, so that the imposition of customs duties upon commerce between these islands and other parts of the United States is without lawful authority, and the seizure of the appellant's property was without due process of law.

The forthcoming decision of the Pepke case by the highest tribunal in the land will prove of far-reaching importance.

Now that the election is over, there begins to appear a general desire for facts about the Philippines. For two years we have occupied the islands; two special commissions have reported, with several generals; Mr. McKinley has told all the truth that was good for us in our pre-election condition, and yet there is an uneasy suspicion that we have all along lacked facts. But the election is over, that queasy condition of the public digestion to which facts are abhorrent, has given place to

relative health, and the public is ready for its dose. The sharpened appetite for Philippine facts has first appeared near Boston. A committee, chiefly composed of friends and well-wishers of the Administration, has been formed to solicit all the facts from the President and to present an exemplary selection therefrom to the public.

RELIGIOUS WORLD.

....A Chicago priest writes to the *Inter Ocean* (Nov. 20th) to protest against the campaign of misrepresentation of Catholic topics systematically conducted in the daily press of that city. While it is persistently stated that Archbishop Feehan is incapacitated by ill health from administering his diocesan duties, this priest states that he has discharged as great a volume of business during the past few months as ever before. Another ridiculous thing is "the Muldoon boom," which is declared to be "all moonshine." Regarding Bishop McGavick's resignation, the author says that it was sent to Rome fully six months ago, but has not yet been formally accepted.

We learn from private sources that it is not unlikely that Bishop Scannell of Omaha, Vicar-General to Msgr. Feehan when the latter was Bishop of Nashville, is likely to become coadjutor to the Archbishop of Chicago, *cum jure successionis*. Of course, this would require the cooperation of the consultors and irremovable rectors of the Diocese.

....The London *Tablet* of October 20th, contains a list of names of twenty-four clergymen of the Church of England, who have joined the Catholic Church since the condemnation of Anglican orders by the Holy See.

....In consequence of a new delimitation of the parishes of Memphis, Tenn., the Franciscan Fathers have given up St. Mary's Congregation in that city. Bishop Byrne, in a statement published in the *Catholic Journal* (Nov. 24th) gives the reasons as follows:

"1. Because, after the city had been divided into parishes, it would be no longer permissible for the Germans living in other parishes to attend St. Mary's.

"2. Because the amount of territory assigned St. Mary's was thought insufficient to support as large a community as they wished to keep in Memphis.

"3. Because, as the General explained to me, by the new constitution of the Franciscan Order it is required that they shall have a congregation which will afford a sufficient revenue to support at least six monks, including brothers, and with a prospect of supporting twelve monks, including brothers."

....The Rev. H. Alerding, of Indianapolis, was consecrated Bishop of Fort Wayne in that city on Nov. 30th, by Archbishop Elder. The only vacant episcopal see in the U. S. at present is Portland, Me.

....It is reported from Rome that the process of beatification of the Venerable Duns Scotus, the "subtle Doctor" and a shining ornament of the Franciscan Order, will probably be inaugurated in the near future.

EXCHANGE COMMENT

Rev. Humphry Moynihan, D. D., of the St. Paul Seminary, has a paper in the December *Catholic World*, "The Latest Word on the

Temporal Power of the Pope," which, we are solemnly assured by the editor, "is inspired from the Vatican."

Rev. Moynihan reasserts the claims of the Pope to independence and temporal sovereignty and points out that "the Roman question" is an international one of living interest. These old chestnuts are offered to a long-suffering public as "inspired" and "the latest sentiments of the Holy Father."

Unlike other Paulist ebullitions, for which no Roman inspiration was claimed, the doctrine contained in this article is at least sound. It is refreshing to note that since the publication of the papal Brief "Testem benevolentiae" our Americanistic friends have revised their former views on the Roman question.

They speak of the development of dogma now, too, not of its evolution (witness Thomas L. Healy's essay in the same number of the *Catholic World*), which is a point better, though not yet quite outside of the danger line.

With their apparent good will, if they continue to study THE REVIEW diligently and prayerfully, our friends the Americanists will become fairly orthodox Catholics some day.

EDUCATION.

NEW PUBLIC-SCHOOL FADS.

Although Detroit papers tolerated and even applauded the recent initiation of high-school pupils into election processes (see our last number), they are vigorously opposing now the attempt to establish a Junior American Republic in the public schools of that city. Mayor Maybury also protests against it, and in an interview gives an idea of the startling public policies submitted for consideration by juvenile minds in the few schools where the "fad" has gained admission. The infantile "citizens" in one of the toy "republics" were asked to vote by ballot on such questions as these: "Do you favor city ownership of the street railway system at the appraised value of \$17,500,000? Do you favor an appropriation of \$150,000 for the erection of an eastern high-school building? Do you favor Expansion (the Philippine question)?" Even worse was the attempt to make lobbyists of the children. Each was asked if he would interview an alderman, a school inspector, or an estimator and urge him to favor an appropriation for an eastern high-school.

In a lively criticism of the innovation the *Detroit Free Press* says that "innocent children who are already struggling bravely against ninety and nine other fads, in a creditable effort to learn how to read and write and spell and figure, ought not to have their little heads still further muddled in an attempt to master the methods and processes by which the people of the United States are governed."

* * *

Philadelphia is trying a new experiment in matters educational. The Board of Education of that city has decided to introduce into the schools the system of Prof. L. Todd, the object of which is to cultivate ambidexterity. There are about 2000 boys and girls attending the exercises regularly, with the expectation of becoming thoroughly ambidextrous at the end of the course. It is a well-known fact that many children are born with the ability to use the left hand as well as the right, but the schools have always discouraged the effort. Our scientists have come to re-

gard the attitude of teachers in this matter as injudicious, if not positively prejudicial to the health and advancement of the child. Dr. E. N. Smith, of the London Orthopedic Hospital, recently published an article pointing out the enormous benefit the ability to use equally well both hands would be to manual workers. It is claimed that a large share of lateral spinal curvature, so common among children, is caused by the preference of the right hand over the left.

CATHOLIC SOCIETY FEDERATION AND SECTARIANISM IN THE PUBLIC SCHOOLS.

In Bishop Messmer's program for the proposed federation of Catholic societies, it is intimated that American Catholics have such grievances against the public schools as sectarian exercises and Bible reading, the use of anti-Catholic text-books, discrimination against Catholic teachers and candidates for graduation. The *Independent* (No. 2713) admits that "there does remain too much of Protestant religious exercises in the public schools," but asserts they "find their chief excuse in the fact that such men as Bishop Messmer would have nothing to do with the public schools anyhow."

What a flimsy excuse! That Catholics would have nothing to do with the public schools, may mean either that they refuse to make use of them for their children, or that they do not take sufficient interest in their management. The former complaint is well founded, and so long as Catholics remain Catholics and our public schools godless, this condition will not change. That we have not taken sufficient interest in the management of these schools, may also be in a measure conceded; but we find our chief excuse in the fact that whenever one of us ventured to utter a word of criticism, his motives were aspersed and he forthwith denounced as unpatriotic.

It is to a considerable extent our money that supports these schools, and though we can not use them, the growth of the society federation movement and other signs indicate that the Catholics of America are determined to employ all their influence to prevent their being made engines of sectarian propaganda.

ARTHUR PREUSS.

LITERATURE.

CURRENT LITERARY NOTES.

—We are indebted to Frederick Pustet & Co., of Rome, for a finely printed copy of the Latin text of the latest papal encyclical, "De Jesu Christo Redemptore." It is for sale by the American branches of the firm.

—We are informed that the same publisher (Libreria Pontificia Fr. Pustet) has for sale copies of the new revised edition of the Index lately mentioned in *THE REVIEW*. The title thereof is: "Index Librorum Prohibitorum SS. D. N. Leonis Papae XIII. iussu et auctoritate recognitus et editus. Praemituntur Constitutiones Apostolicae de examine et prohibitione librorum. Romae, Typis Vaticanis, 1900, 8°, pp. xxiii-316."

—We have received from B. Herder, of this city, the third and fourth volume of the English translation of J. Janssen's incomparable History of the German People, comprising the subject matter contained in the third volume of the original German edition.

The price is \$6.25 net. We hope to be able to print an extended notice of these valuable volumes in the near future.

—The third volume is out of P. Alexander Baumgartner's, S. J., "Geschichte der Weltliteratur." It gives the history of the antique classical literature of Rome and Greece in the author's polished style and with a mastery of the extensive subject matter which makes the reading of it of absorbing interest. We reiterate the wish expressed in this journal upon the occasion of the appearance of the first and second volumes of this monumental work, that it be translated into English. (B. Herder, 1900. Price, \$3.50 net.)

—C. A. Brockaway, writing to the N. Y. *Evening Post* (Nov. 23rd) gives emphatic expression to the opinion that lent or gift books do no good, nor cheap books either. "If the cheapest book cost \$5 or more," he thinks, "the world would be better off." This sounds radical, but there is a grain of truth in it.

ARTHUR PREUSS.

Thirteen prominent professors in Eastern universities publish a signed statement in the newspapers denouncing the "course in hypnotism" announced by "The American College of Science" of Philadelphia. The gentlemen, it seems, were roped in by an enterprising publisher, who got them to write a number of papers on hypnotism, which he now uses connectedly as a course. They deprecate this conduct and incidentally declare that "the practice of hypnotism by the general public is attended by dangers which have no compensating advantages."

Here is a specimen of Anti-Semitic polemics, as cultivated by Drumont in the Paris *Libre Parole* (quoted from *La Vérité Française*, No. 2675): "Germany, in the war of '71, had its three army corps, commanded by Prince Fritz, Prince Frederic Charles, and Steinmetz; later it had its three armies of invasion: the musicians, the Jewish financiers, and the German Socialists, most of them also Jews; behind them marched the commissariat with Munich beer."

NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

Baart, Rev. P. A. Church and State in the U. S. of America. Net.....	10
Baart, Rev. P. A. The Tenure of Catholic Church Property in the U. S. of America. Net.....	50
Baraga, Life and Labors of Rt. Rev. Frederic, by P. Chrysostomus Verwyst, O. F. M. Net.....	1.25
Belloc, Madam. The Flowing Tide. Net.	1.60
Blosius, Book of Spiritual Instruction. Net.....	75
Camm, Dom Bede, O. S. B. A Day in the Cloister. Net.....	1.60
Gilbert, Rt. Rev. Msgr. Discourses of Miracles and Prayer in relation to the laws of nature. Net.....	30
Groenings, Rev. Jas., S. J. The History of the Passion of Our Lord. Net..	1.25
Janssen, J. History of the German People at the Close of the Middle Ages. Vols. 3 and 4. Net.....	6.25
Prig The. Poor Dear Anne. Net....	40
Purgatory, Holy and Wholesome Thoughts on. From the German. Net.....	25

Verhaag, Rev. L. A Word on Dancing.	25
Berthold, Th. Lives of the Saints for Children. Illustrated.....	75
Bossuet, Jacques. The Sermon on the Mount.....	1.00
Catholic Truth Society Publications. Vol. 44. Net.....	40
Cecilia, Madame. At the Feet of Jesus. Net.....	1.00
Conway, Katharine E. The Way of the World.....	1.00
Cox, Rev. Thos. E. The Pillar and Ground of the Truth. Lenten Lectures on the True Church.....	1.00
Crawford, Francis Marion. In the Palace of the King.....	1.50
Crawford Francis Marion. The Rulers of the South. 2 Vols. Illustrated. Net.....	6.00
Eagan, M. B. Guy's Fortune.....	1.00
Fitzgerald, Percy. Death Jewels. Net.	70
Fouard, Abbe. The Last Years of St. Paul.....	2.00
Frassinetti, Rev. R. Sermons for Children's Masses. Net.....	1.50
Guggenberger, Rev. A., S. J. A General History of the Christian Era. Vol. I. The Papacy and the Empire... 1.50	
Lescher, Rev. W. Rosary Links. Net.	30
Oberammergau and its Passion Play. A Retrospect of the History of Oberammergau and its Passion Play from the commencement up to the Present Day; also full description of the Country and the Manners and Customs of the People. Text by by Hermine Diemer, nee von Hilbern. 40 fully illustrated. Net..	3.35
Salonce, Mother M. The Life of Our Lord written for the Little Ones. Net.....	1.00
Thurston, Rev. H., S. J. The Holy Year of Jubilee. Illustrated. Net.	3.25

EMIL FREI ART GLASS CO.

Munich Antique Figure Windows for Churches a specialty. All kinds of Painted and Stained Glass..... Sketches and estimates furnished free of charge. All work guaranteed to be water proof. 304 TEMPLE BLDG., - ST. LOUIS, MO.

W. KLOER, CHURCH DECORATOR.

916-18 ALLEN AVE.
ST. LOUIS, MO.

References:—St. Peter & Paul's, St. Louis; St. Peter's Chicago; St. Elizabeth's, Denver; St. Mary's, Marytown, Minn.; St. Peter's, Jefferson City, Mo.; St. Joseph's, Memphis, Tenn.; St. Nicholas', Aurora, Ill.; All Saints', St. Peter's, Mo.; St. Francis' Church, Humphrey, Neb.; St. Bonaventure's Church, Columbus, Neb.; Chapel of St. Joseph's College, Teutopolis, Ill., and many others.
...I also furnish Sceneries for Stages...

VICTOR J. KLUTHO, ARCHITECT AND SUPERINTENDENT.

Pastors intending to build Churches, Schools, Parochial Residences, etc., will find it in their interest to communicate with me....
Room 306 Benoist Building.
N. E. Cor. 9th and Pine. ST. LOUIS, MO.
Illinois Licensed Architect.



JOS. CONRADI Architect and Sculptor...

Churches, Marble Altars, Communion Railings, Pulpits, Statues and all Plastic Works of Christian Art.

Rooms 307 and 308
Burlington Bldg.,
810 Olive Street.
Works: 3420 Thomas Street.

ST. JOHN'S SEMINARY



3 8151 001 20613 2

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS

